



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Chuf Aleph

V'LO B'SHEMEN KIK...

- **Shmuel** said, the seamen explained that this is oil that comes from the "kik" bird. **R' Yitzchok the son of R' Yehuda** said it is cottonseed oil. **Reish Lakish** says it is oil from the "kikayon" plant, which **Rabbah bar bar Chana** explains to be a plant that provides shade and good fragrance, and oil is made from its seeds.
- **Rabbah** said, the reason the various wicks are assur to use is because their flames flicker. The reason the various oils are assur is because they don't draw well into the wick.
 - **Q: Abaye** asked, can a person use one of the prohibited oils if he mixes it with a drop of permissible oil? **A: Rabbah** said this may not be done, as a gezeira that one may come to light the prohibited oil without mixing it with the permissible oil.
 - **Q:** A Braisa says that **R' Gamliel** would use prohibited wicks when they were wrapped in permissible wicks. We see a mixture is allowed?! **A:** He did that to prevent the wicks from sinking.
 - **Q: R' Bruna in the name of Rav** said that one may mix some permissible oil with melted fats or melted fish innards and light on that?! **A:** These substances in their liquid state really do draw well to the wick. We don't allow them as a gezeirah for when they are not melted. Therefore, for these items, we allow them if some permissible oil is mixed in.
- **Rami bar Chama** taught a Braisa that says, the oils and wicks that may not be used on Shabbos may also not be used for the Menorah in the Beis Hamikdash, because the flame of the Menorah must be steady and nice ("L'halos ner tamid") and these wicks and oils do not provide that.
 - **Q:** A Mishna says that wicks for the Beis Hamikdash would be made from the woolen belts of the Kohanim, although wool is something that may not be used for ner Shabbos?! **A:** That Mishna is referring to wicks made for simchas beis ha'shoeva, not for the Menorah.
 - **Q:** A Braisa says the clothing of the Kohanim were used for wicks for the Menorah?! **A:** That is talking about the linen clothing, not the woolen clothing.
- **R' Huna** says, the oils and wicks which are assur for Shabbos are also assur to use on Chanuka, weekday and Shabbos.
 - **Rava** explains that it is assur on the weekdays because ner Chanuka must stay lit. If one uses these prohibited materials, the lights will likely go out and may lead to him not relighting it and therefore not being mekayem the mitzvah of ner Chanukah. They can't be used on Shabbos Chanukah because one is allowed to use the ner Chanukah for personal use, and since these materials don't light well, one may come to tilt the light on Shabbos to better use the lights. **R' Chisda** explained that these materials may be used during the week, but not on Shabbos Chanukah (there is no chiyuv to keep them lit, however since one may use the light for personal use, these materials may lead to people tilting the lamps for better use). **R' Zeira in the name of Rav** said that these materials may be used on Shabbos Chanuka and weekdays, and **R' Yirmiya** explained that this is because there is no chiyuv to keep them lit and one may not use the light for personal use.
 - **Q:** We find that there IS a chiyuv to keep the Chanukah lights lit, because a Braisa says that the mitzvah of ner chanuka is from shkiah until people are no longer in the streets!? **A:** That is teaching that if one did not light at shkiah, he can light as long as people are still in the streets. Or, it is teaching that one should put in enough oil to last that amount of time.

- **Rabbah bar bar Chana in the name of R' Yochanan** explains that “Until the people have left the marketplace” means until even the last people, who hang around until after everyone else has gone home on the possibility that maybe someone will return to buy firewood, have left the marketplace.
- A Braisa says, the mitzvah of chanuka is for each household to light one light per night. The “mehadrin” have one light for each person living in the house. The “mehadrin min hamehadrin”: according to **B”S** light 8 lights the first night and light successively one less on each additional night, according to **B”H** they light one light the first night and add one for each successive night.
 - **Ulla** said that **R' Yose bar Avin** and **R' Yose bar Zevida** argue as to the reason for the machlokes. One says the machlokes is that **B”S** say light for the number of days left to Chanuka and **B”H** say light for the number of days that have passed. The other says that the machlokes is that **B”S** say light as the korbonos of Succos (which get less every day) and **B”H** say “ma’alin bakodesh v’ein moridin” so we add every night.
- A Braisa says, the mitzvah is to leave the menorah at the outside of the door of the house. One who lives on an upper floor should place it at a window to the street. In times of danger, one leaves it inside on the table.
 - **Rava** says, one needs an additional light for use so that he does not use the light of the Menorah for personal use. If he has a large fire nearby, he need not have another light. An “adam chashuv” who would not use the light of a large fire, needs another light even if a large fire is nearby.
- A Braisa explains that Chanuka is to commemorate the nes that occurred when the Yivanim entered the Beis Hamikdash and were metameh all the oil except for one hidden flask that remained with the seal of the Kohen Gadol. There was enough oil for one day, but it remained lit for 8 days. The following year they instituted the Yom Tov of Chanuka as days of Hallel V’Hoda’ah.
- A Mishna says that if an overloaded camel’s packages catch fire from inside a store as it passes by (because the load was too large to pass through the streets), and then set a house ablaze, the camel owner is chayuv. If the storekeeper had kept a fire outside and that is what caused the camel to catch fire, the storekeeper is chayuv. **R' Yehuda** said, if the fire left outside was Ner Chanuka, the storekeeper is patur.
 - **Ravina in the name of Rabbah** said, from here we see that Ner Chanukah must be within 10 tefachim of the ground, because if not, the storekeeper should have raised the ner chanuka higher to avoid passersby and animals. The fact that he is patur shows that it must stay below 10 tefachim.
 - The Gemara says this is not a valid proof. It may be that it can be higher and we say he is patur so as not to make it hard for him to do the mitzvah, which may prevent him from doing it altogether.
 - **R' Kahana** said, **R' Nosson bar Menyumei in the name of R' Tanchum** darshened, ner chanuka that is placed above 20 amos is passul, just like a succah with a roof that is higher than 20 amos and a mavuy whose “korah” is higher than 20 amos.
 - **R' Kahana** also said, **R' Nosson bar Menyumei in the name of R' Tanchum** darshened regarding the pit where the Shevatim threw Yosef, the pasuk says “V’habor reik ein bo mayim”, there was no water there, but there were snakes and scorpions.